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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

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A SUNSHINE PROSPECT.

By the Author of the "Natural History of Enthusiasm," &c.

'He causeth his sun to rise on the evil, and on the good.'

"The earth, O Lord, is full of thy riches."—This is true, notwithstanding that other melancholy truth, that "the dark places of the earth are full of the habitations of cruelty." Nor are the riches of Divine beneficence to be seen merely (no, nor chiefly) in the luxuriance, and splendid colours, and noble forms, of the inanimate and animal kingdoms. Must we look only to the gorgeous flowers and luscious fruits, to the stately trees and the spicy shrubs of torrid climates, or to the gems and ores bowelled in the mountains,—or must we think only of the gay and busy myriads that fill the air, and earth, and water,—when we would admire and adore the bounty and power of the Creator? Oh no! for the Creator is Creator of MAN; and notwithstanding all the disgraces and corruptions that have come in, the praise of God is still to be gathered from the lot of humanity, and from *special circumstances* of the several communities of the human family.

We have need here of that faculty of spontaneous analysis in separating the good from the evil, which the impulses of a genuine benignity and an elevated piety make easy. Was it not in the exercise of this very faculty that HE, who is our pattern *in sentiment* as well as in conduct, was wont to look complacently upon the smiling surface of common life, and that he recognized its natural delights,—and this, notwithstanding the full prospect he had of the hidden destinies of man, and notwithstanding a holy sensibility toward evil, such as none of us can pretend to?

It is not true that one mode of life only is good and happy, nor that whatever falls below a certain line on the scale of civilization is in itself pitiable or reprehensible; and assuredly it is not true that the balance of physical enjoyment, or of general competence and comfort, turns altogether in favor of nations far advanced in the arts of life. Alas! if the condition of millions of our own countrymen were fully known and duly considered and allowed for, it might seem too bold a position to assume, that England, with all its boasts, is the happiest of lands.

Where shall we draw the line, beneath which human existence ought to be deemed utterly undesirable, and where the spectacle of domestic manners becomes revolting and horrid? Shall we say that the famished and filthy Esquimaux, and the ferocious Malay, and the squalid Australian, together with the hardly less squalid and much more unhappy crowd that crams our cotton mills, and the mendicant hordes of our metropolis, mocked of the rags that hang about them! Shall we say that all these are outlaws of the commonwealth of natural enjoyment, and wretches by destiny? We will not decide so difficult a matter, but turn to somewhat brighter scenes.

Let no unfair or sinister inference be drawn as if we would palliate great evils or great crimes, when we commence this our commendation of the Divine benignity towards man, from the hut of the slave in our colonies. Our indignation against the usurpations of men must not carry us so far as to do a wrong to the providence of Him who "filleth the world with his bounty." Man must indeed do much before he quite defeats the benevolence of God. Hearts that crouch and tremble in one hour, are free and gay in another; mild affections take their rights, spite of the oppressor; an easy oblivion hides the injuries that have been endured; the common goods of animal life are tasted. Infancy has its joys, thoughtless of the bonds it is born to;—childhood has its prattle and pastimes, as jocund under the meridian of Jamaica, as under that of Benin. No; our horror of slavery shall not drive us to the impiety of denying that existence has its boons, even within the pale of the plantation!

And if the enthralled portion of the Negro race should not be thought of as quite shut out from the goods of life, certainly the free hordes of its native continent have a share in them. Say what we may of the miseries and horrors that attend savage despotism and superstition, neither the one nor the other has had power to make the negro visage, as seen in the wilds of Africa, gloomy, or to check the din of merriment that quite frightens silence from the precincts of a Negro village. Nothing less than the *spleen of system* can make us say that the men and women and children of these rude tribes are altogether wretched. How many times over might the length and breadth of the British islands be measured along the bold sweeps of the Niger, the Senegal, and the thousand lesser streams that, in their long paths of sultry luxuriance, make glad those torrid regions! Now we are all accustomed freely to admit delicious emotions of joy when, after gaining some petty eminence of our native land on a summer's morning, we look over the breadth of a county. We exult in the smiling scene, and think of its teeming population. Yes; but does not the same sun that makes the landscape glorious shine into many a hovel of want and chamber of pain and death? It is true; nevertheless we do not repel or reprove our spontaneous gladness. Let us then only do the same: and be as little fastidious when we have reached a mountain-height within the tropic, and gaze upon the boundless plains and populous valleys of Africa. Throughout those wide expanses—untrodden by the traveller, and yet unknown to our assiduous geography, and in thousands of green seclusions,—the morning sun awakens merriment;—the fervor of noon, not inimical, as we think it, but genial and invigorating to dark skins, sheds into dark bosoms *a relish of life*, such as our chilly days and artificial modes quite deny us the knowledge of. The evening too, and the tender moonlight, not only *look* peaceful, but are peaceful, in glens and glades where our map-makers have written "unknown deserts."

Hinder us not, any who would hinder us, in this our course! We deplore, as much and as sincerely as you do, the degradations and miseries of man; yet will we not let go this element of true theology which now we have hold of. We are gathering up from all fields the scattered and too-much-forgotten praise of the Sovereign Benignity, and we must not be beaten off from the task.

Following the rule of actual civilization, rather than that of visible resemblance, our transition will be at a step from the torrid to the frozen zone. Admirable versatility of the human constitution, bodily and mental, which enables man to be tenant, and tenant at ease, of the extreme domains of heat and frost! Life has its specific character of comfort, and its local sentiment of pleasure—yes, and its poetry too, even when sepulchred in snow. Let philosophers say, Can there be POETRY where there are no PLEASURES? Nature denies the supposition. Yet it is true that the imaginative spirit—the genius of poetry—has drawn off from the luxurious and glorious south, to hover, best pleased, around the pole! The round of the year, far from being terrible to the Laplander, the Samoyede, and the Kamtschatkadale, so delights them, that these tribes are awake to a love of country, such as quite puts ridicule on the pity, wherewith we may sometimes contemplate their condition. The lamp-heated burrow—shall we call it tomb?—of the living, which inhumes an arctic family three-fourths of the year, contains perhaps ordinarily more comfort, more amusement, and more plenty, than the hut or cottage (sport of wind and rain) of the peasant of a temperate climate. Then the muffled lord of the wilderness of frost, fully caparisoned, and tight in his sledge, and whirling like a sprite over hill and dale, enjoys without dismay the clear, deep intensity of the stern sky. And even *he* has his summer—brief days of enchantment, during which all the powers of Nature, as if conscious they had slumbered too long, are at work with visible haste, in loading the earth with flowers and fruits.

From the arctic snow-belt we ascend the pasture table-lands of Asia, and look too over the grassy steppes of Eastern Europe. How pure and invigorating are the gales on these lofty and boundless slopes, verdant expanses, spread out to the sun above the level of clouds! The Tartar, hot and restless—the Mongul, placid and inert—both follow the rambling path which Nature herself, by the breadth, and freedom of her style in these ample regions, marks out for them. Rid of the cares that infest a more artificial mode of life, and scornful of the restrictions that attach to the tenure of a single spot, he drives his wain and his herds from side to side of the vast space, as if lord, not of a field, nor even of a province, but of a continent. Say not that this pastoral life is a faulty and wasteful mode of existence, and that it is a necessary cause of ferocity;—say it not, lest God's own appointment, who fixes the bounds of nations, and measures out their inheritances, should hastily be blamed.

From the nation of herdsmen we pass over to the nation of horsemen, and from the wilderness of grass to the wilderness of sand. Shall the scrupulosity of any deny us leave to admire, in this instance, the adaptation of the race to the country, or of the country to the race? If we discern and commend the structure and the instincts of the camel—"ship of the desert"—as the creature by whose aid those terrible regions are habitable, may we not also recognise in the physical character and temper of the driver of the camel, corresponding proofs of specific design? There are those, let them frankly confess it, who would have scrupled much to have imputed to the Most High that eulogy of the horse which the very voice of God uttered out of the whirlwind in the hearing of Job—"He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth he back from the sword; the quiver rattleth against him, the glittering spear, and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha! ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting."—Yes, but there is, in the works and ways of Sovereign Wisdom, a freeness and a greatness which our slender modes of thinking hardly allow us even to contemplate. He who fashioned the *horse*, and who moreover applauds its noble qualities, fashioned the *horseman* also. Shall we deny it? It was not indeed God who made the Arab a vindictive marauder; but it was God who stamped upon the race a spirit and energy, a dignity and courage, which, were but these fine gifts ruled by His fear, would make the son of Ishmael a prince among the nations!

It is there, we venture to say, that the most elevated style of piety might be fostered.—It is there, that, with two objects only on which the eye may fix, and both of them terribly magnificent—the clear abyss of heaven, with its fountain of fire, and the boundless breadth of undulating sand—that the soul, abstracted from the cares of artificial life, is thrown upon its inner sentiments, made to feed upon its own substance. Arabia, the home of patriarchal piety; Arabia, birthplace of the knowledge of the stars, and birthplace, too, of the most splendid creations of the fancy; Arabia, the cradle of enterprize and empire; wants nothing but that her fainting sons should have their "eye opened" by some messenger of the Lord [Gen. xxi. 19,] to descry that "well of water,"—spring of true wisdom, which long ago burst up in the wilderness of the world.

Time would quite fail us, and yet our course would be delightful, were we to make this sort of pilgrimage in the foot-steps of Divine Benignity, quite through the populous south of the Asiatic continent. Our task would be, at every turn, to separate the precious from the vile,—the work of God from the corruptions of man; and to admire the former, not in a loose and general way, merely, but in its speciality and its characteristic form. We will no longer praise the gay diversities of our gardens, if we may not, in the same temper, acknowledge that HE who is "excelent in working," has shown the versatility of his power in the natural qualities and habitudes of mankind.

It is not true, that the inflamed passions of man have altogether excluded the creative and providential goodness from the circle of human affairs. If the front of the social system, such as it meets the eye in the dense crowds of debauched cities, be horribly deformed, we may penetrate a little way inio the recesses of the structure, and find—soft affections—quiet joys—homely comforts—generous qualities—[Yes, and in a sense, virtues] wherever the brightness of day, and the energies of nature, give evidence that the Universal Father is present, as the source of good!—Even in the very pathway of the storm, strewed as it is with wrecks and ruins, if we will but stoop and examine the ground, we shall find that thousands of bright flowers, and humble fruits, have escaped the devastation.

[From the Salem Gazette.]

UNITARIAN VIEWS OF REGENERATION.

I would say, in answer to all that has been charged against us in reference to our views of REGENERATION, that we fully believe in the scriptural doctrine on that subject. We believe that it is the great end of the gospel to produce a thorough change and conversion in the spiritual state of all who receive it. We believe that the contemplation of religious truths and the cultivation of the christian spirit are suited to produce great alterations in the thoughts, affections, and desires; that they give a new coloring to every thing upon which the mind can meditate, or the eye rest. A wonderful change and amendment will take place in the moral condition of him whose spirit has been renewed by the power of the gospel; his mind will take delight in ranging through fields of thought to which it was a stranger before; and his heart will glow with emotions, and swell with raptures, which nothing but God, and his Son, a heaven of holiness and an eternity of happiness and glory can awaken. We believe that old things will indeed pass away, and that all things will become new. We believe that if any man be in Christ, he is indeed a new creature. When the light of divine truth is shining around him and imparting a brighter hue to the earth beneath and the heavens above him, he will be as it were in a new world, and may well be said to have been born again.

And surely if any subject is capable thus of transforming, expanding and ennobling the character of him who contemplates it, religion is that subject. The first object it presents to the mind, is the most sublime of all thoughts—God, the Framer, Upholder, Benefactor, Father of all worlds and all beings. It proceeds to reveal him in his works, to point out his glorious and awful attributes, as seen in the universe. It lays open before us the volume of his word, and teaches us the relation which we sustain to him. It then directs our admiring gaze to the Saviour, the purest, holiest, most exalted being that ever appeared in the world. In meditating upon his life and character, our hearts feel the sympathy of a common humanity. He becomes endeared to us while we think of his holy example, his divine virtues, and his compassionate sufferings. It carries us to the foot of his cross, and there we see revealed the interesting truths connected with the redemption of man. It carries us to his broken and empty tomb, and while bending over its forsaken chamber, the clouds that had rested upon the grave disappear, heaven is thrown open to our view, and life and immortality are fully brought to light.

The truths of religion address themselves to the deepest feelings of the heart, awaken every pure affection, and call them into vigorous and delightful action upon the most interesting and important objects,—objects so grand and infinite that they never lose their attraction, but continually reveal themselves in new, and lovelier, and sublimer aspects to the soul that takes pleasure in contemplating them. While thus engaged, the mind expands and rises to a loftier eminence. It feels that the scenes of earth and the interests of time are all insufficient to satisfy its cravings and give full developement to its powers. Religion allays the thirst which had never been slaked before, and opens fountains of pure and living waters from which gratitude, love, reverence, hope, piety, and every holy sentiment can draw forever, with a continually increasing relish. Indeed it is in vain to describe in words of man's invention the noble elevation, the sublime purity, the heavenly joy imparted to the soul by the direction of its thoughts and affections to the truths and hopes of religion. "The Law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether, more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb."

We believe that Regeneration is a work which every man is capable of accomplishing, upon whom the light of the gospel has shone. That in this work God will always aid and bless our efforts; and that by his gracious assistance, freely offered and surely promised to all, every man is ennabled by the sincere and earnest use of his own faculties, and by a faithful improvement of those privileges which in a christian land are open to all, to secure the blessings of true evangelical grace and holiness.

It is true that we differ from some of our orthodox friends in reference to the proper measures to be taken to produce conversion. *We* disapprove of all attempts to work upon the passions when in a roused or tumultuous state, to create a merely nervous excitement of the feelings and of the imagination, or to operate by an artificial system which from its very nature cannot be permanent. We think that, in inducing a man to become religious, to take an interest in the gospel, and to devote himself to its cause, none but his most sober and deliberate faculties should be addressed,—that conviction and conversion should be the result of the clearest exercises of the understanding and judgment, as well as of the deepest movements of the affections,—that religion ought to have its basis laid in the solid foundation of the intellect, the reason, the judgment, the moral sense, as well as in the fears, fancies, sensibilities, or passions.

In looking at the human constitution, we learn that the feelings are in their nature fluctuating and insecure,—that they cannot endure a strong excitement for a long period, that they consume themselves,—and that their action is necessarily an intermittent state of our being. We learn too, that they exist in greater vivacity in one sex than in the other, in one individual of the same sex than in another, and therefore we cannot believe that the impartial and righteous Father, who has no respect for persons or classes, would have made them the appropriate channels through which to approach him and obtain his favor. We learn moreover that the vigor and vivacity of the feelings decay as we pass beyond the boundaries of youth, and fade away as we approach serious, sober, and religious old age.

A christian character established upon the feelings, is therefore, it seems to us, like the house built by the foolish man, upon the sand. When the rains descended and the winds blew, and the floods came, and beat upon that house, it fell, and great was the fall of it.

But the reason, the judgment, the conscience, endure forever. Each acquisition of knowledge confirms them; every scene of our being gives them exercise and strength; they grow with our growth, and appear to expand, as we advance in life, from youth to old age, as though ripening for a still wider development in the future world.

He who builds his religious character upon them, we liken to the wise man who built his house upon the rock. Let the rains descend, and the winds blow, and the floods come, and beat upon that house. It is all in vain. It will withstand every assault, and remain firm in the midst of the howling storm and the beating tempest, for it is founded upon a rock.

THE GENERAL CURRENT AND THE EDDY.

Extracted from the preface to a Sermon, from Numbers xxii. 21.

Perspicax and Myops, in crossing an extensive desert, had the misfortune to lose their compass; and soon after to be overtaken by such weather as deprived them of the direction which they might have obtained from the heavenly bodies. To add to their unhappiness, they were at a great distance from any settlement, and their provisions were nearly expended. By lying still they were certain of starving, and pretty sure of losing their way by proceeding. After mature deliberation, they judged it prudent to continue their route. For two days they travelled with tolerable confidence, and good agreement. On the morning of the third they found themselves bewildered, and disagreed in their opinion of the course which they were to take. Neither of them were certain that he was himself *right*, but each was confident that his companion was *wrong*. After much altercation, they agreed to balance a staff, and travel the way which providence should point out to them by its fall, till they should meet with some large river, from which as they knew the general course of the streams in that country, they supposed they might discover the cardinal points of the compass, and regulate their route. They had not travelled very far, before they came to the bank of a majestic river. 'See there,' said Perspicax; 'examine the stream, and acknowledge that I was right.' 'You *right!*' replied Myops. 'I see you were *wrong*, plain enough.' 'How so?' said Perspicax; 'the river runs to our right; of consequence this is south, as I have all along supposed.' 'Do you take me for a fool?' said Myops; 'cannot I see which way the river runs when it washes my feet?' 'True,' replied Perspicax, 'the *eddy* sets to our left, as you say; but the general current moves to the right. Look off into the stream, and see your mistake.' 'No river, said Myops, can run two ways at once, I see which way it moves on this shore, and care not what course you imagine it to hold in the middle or on the other. By following this direction, I am sure of arriving at settlements which will be able to relieve my wants, and give me every necessary information.' 'I regret your mistake,' answered Perspicax; 'pity your obstinacy, and am sorry to lose your company. But, as I prefer safety to your society, I bid you adieu; and wish you may become sensible of your mistake before it be too late to rectify it.' They separated. Perspicax followed the *general current* of the river, and soon arrived at the settlements established on its fertile banks; while his unfortunate fellow traveller, pursuing the direction of the eddy, was never heard of afterwards, having, in all probability, perished in the wilderness.

The behaviour of many religious sects among christians is precisely that of Myops. Instead of forming their principles, like candid and sincere inquirers after truth, from a careful examination of the general current of scripture, they first form their creeds, and then search the sacred pages for passages to support the several articles which compose it. If they find some few texts, which, either by too literal or too forced a construction, or by giving it a mystical interpretation, appear to favor their doctrines, they overlook thousands that oppose them. It is to the mere *eddy* of scripture that they trust for direction. The clergymen of these sects will preach their favorite principles from any text that falls in their way.

[From the Independent Messenger.]

COMMUNION WITH GOD.

By the communion of man with God we mean that state of moral affinity in which the soul experiences a consciousness of the divine presence and approbation. When man adores with all his heart the moral perfections of God, and submits himself unreservedly to his control, and cherishes in his bosom the love which he worships in the "Source of Love," he becomes morally like God, in his affections, intentions, and conduct. Then the Holy Spirit dwells within him, refreshing his soul with unspeakable peace and joy. Then he enjoys communion with God, and experiences a happiness which the world can neither give nor take away. As saith the Saviour—"If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

We may now remark, that this communion is absolutely essential to man's happiness.—God has so constituted the moral nature of man, that the intelligent spirit cannot be happy out of the pale of this communion with *himself*. In his presence alone is fulness of joy, and at his right hand alone are pleasures forevermore. The spiritual presence of God is the true and only sphere of our felicity. Out of that sphere our alienated souls find only moral darkness and death. This great truth explains at once the necessity and design of revealed religion. If man could have rendered himself truly and permanently happy, without knowing, loving and communing with God, surely God would have left him in ignorance; for then ignorance might have been his bliss. But having adapted our moral nature to draw nigh to himself and enjoy happiness only in this divine communion, the all-wise and gracious God revealed himself, his perfections and his will to the comprehension of his finite creatures. He showed them the path of happiness, and taught them that in his presence and approbation they might be blessed forever. Thus he provided amply for their spiritual necessity, and in doing so evidently designed to bring them into a sacred nearness with himself, that he might be all in all. We must therefore regard the whole system of revealed religion as a standing and infallible evidence; that communion with God is essential to man's happiness. All the doctrines, commandments ordinances, precepts, exhortations, warnings, threatenings, promises, punishments and rewards declared in the volume of inspiration, proclaim with united voice, the will of God that we should enter into communion with himself and be happy. The same voice as distinctly proclaims, that if we could be happy out of a state of holiness, God would never have furnished us with all these lights and helps, to illuminate our path and facilitate our trembling steps to his divine presence.—No, if we had needed no revelation, God would have made none. If we could have been happy in sin, ignorant of God, alienated from his holiness, he would never have commanded us to draw nigh to himself—would never have given us his holy law—would never have sent into the world prophets, apostles and teachers—would never have given up the son of his bosom to endure the contradictions and cruelty of sinners—would never have thundered from Sinai, nor sent the gentle sound of the gospel into the world, to cheer the hearts of its dying prisoners. The mighty means and preparations made on our behalf prove, that the human family were involved in moral ruin; and that if not brought into communion with their Creator, they must have utterly perished in their own corruptions. If we turn to the testimonies of scripture we shall there read that "the way of transgressors is hard"—that "there is no peace to the wicked, but they are like the troubled sea whose waters cast up mire and dirt—that the wages of sin is death—that it shall surely be ill with the wicked for the reward of their hands shall be given them."—Whilst on the other hand, "light is sown for the righteous, and gladness for the upright in heart. The path of the just, is as a shining light which shineth more and more unto the perfect day. Great peace have they that keep thy commandments. The righteous shall never be confounded world without end."—The apostle sums up the contrast in the following words. God "will render to every man according to his deeds. To them, who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life. But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil: of the Jew first and also of the Gentile. For there is

no respect of persons with God." It seems then to be incontestibly settled, that communion with God is essential to man's happiness.

If we assent to this important truth, how solemnly are we called on to search our hearts as with a candle, and consider those sins of our lives by which we have alienated them from God and happiness? Let us raise the veil of indifference and forgetfulness, and examine well the labyrinth of our souls. Let us carefully recollect what evil tempers we have indulged—what sensual lusts have seduced us from the path of duty—what unruly passions have rankled unsubdued in our bosoms—what pride and selfishness have steeled our hearts; what unrepaired injustice we have done—what profane words, hard speeches, slanders, misrepresentations or filthy communications have proceeded out of our mouths—in fine, whatever we have done amiss in deed, word, feeling or thought. And while the perception of their number and aggravation mantles us with confusion, let us not seek to justify or extenuate them; but with weeping and supplication, arise and return to our Father's house. Yea, let us draw nigh in spirit to God, with penitence, contrition and full purpose of heart to reform our doings. Let us assure ourselves, that though we have been such undutiful, ungrateful creatures; such prodigal children; he waits to be gracious; whilst his beloved Son woos us to embrace the hope set before us, and angels are impatient in the bowers of Paradise, to swell a louder chorus of rejoicing at the tidings of our restoration. Let our returning steps to the presence of our benignant Parent, be encouraged by the hope that he will see us while yet afar off, and hasten with anxious love and compassion to welcome our approach. Surely he will not turn away from us; he will greet us with salutations of peace; he will soothe the anguish of our troubled spirits; he will commune with us from off his mercy seat; and adoring Seraphim fill his courts with invigorated notes of gladness.

Has sin ever yet rendered us happy? Can any thing short of pure and undefiled religion smooth the rugged path of mortality, or illumine the shadow of death, or insure an uninterrupted communion with our heavenly Father? What have been the fruits of our iniquity but darkness and death? Whither but to the God of Love shall we repair to be blessed? Now therefore, in this accepted time, in this day of salvation, let us give ear to the monitions of wisdom. Let us heed the teachings of that still small voice, which calls us to repentance and holiness. Let us hear, obey and draw nigh to God, that he may draw nigh to us. The celestial river flows before us—its crystal waters glide at our right hand. Will we wash and be clean? Will we drink, and thirst no more? Will we be holy and happy? Will we enter into communion with the Father of Spirits, and dwell in the paradise of his love? Happy are the people whose God is the Lord. They shall walk in the light of his countenance. In the hollow of his hand will he keep them. Prosperity shall not seduce them into mischief, neither shall adversity destroy their peace. Life shall be quiet and death a season of rejoicing. Time shall register their virtues and charities, and eternity spread out before them its undying joys. Their remembrance shall be written in the heart of the widow, and orphans shall sing their names. The poor and the needy, the sick and the perishing, shall call down upon them incessant blessings.—The ungodly shall turn at their reproof, and the ignorant be enlightened with their counsels. Righteousness shall flourish in their goings, and wickedness hide itself with shame from their presence. Holiness shall abide in their habitations, and their household walk in the love and fear of God. The flowers of Eden shall perfume their journey to the heavenly land, and the angels of glory hail their arrival with anthems of everlasting gladness.

O, thou God of infinite grace, strengthen our feeble feet to draw nigh unto thee through thy son Jesus Christ; and draw thou nigh unto us, that we may all become holy and happy in thy divine communion. So shall we "die the death of the righteous, and our last end be like his."

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

REVIEW OF THE SERMON ON THE MOUNT.

The phrases "evangelical preaching" and "evangelical doctrines" are abundantly used at this day, in this country and in Great Britain. They should mean such preaching and such doctrines as are authorized by the preaching of the Messiah. Whether they are so used at the present day may perhaps appear by stating some of the principal doctrines now called evangelical, and comparing them with the sermon on the mount. This is by far the longest sermon preached by Christ, that we have on record; and that it contained all the instructions which are essential to salvation may be inferred from the assurance given at the close of the sermon, that whosoever heareth these sayings and doeth them is like a man who built his house on a rock.--I will now state what are called evangelical doctrines at the present time.

1. That God is three distinct persons.
2. That such was God's displeasure on account of Adam's sin, that all his posterity commence their moral existence in a state of total sinfulness.
3. That Christ suffered the penalty due to sinners, or an equivalent to that penalty.
4. That the sufferings of Christ are the only ground of the sinner's forgiveness.
5. That believers are justified only on the ground of the righteousness of Christ.
6. That special or supernatural influences of the spirit of God are essential to regeneration.

Which, then, of these doctrines are to be found in the sermon under review? It will not be said that any of them are taught explicitly. Are there any of them so much as implied? This I believe cannot be safely affirmed. We may then further ask, is there any thing in the sermon which is at variance with either of the doctrines? This query demands some attention.

In regard to the doctrine, that God is three persons, we should consider that Christ was preaching to a people who had been taught by Moses and the prophets to regard God as the Holy ONE—not the Holy THREE: and if he was of a different opinion—believing that God was three persons, and that this is an essential doctrine, we might expect to find him careful to correct the error of the Jews in this particular, as he did in several others. But instead of this we find him speaking of God as one person only. The Supreme Being is mentioned about twenty times in the sermon, and as one person only. By whatever title he spoke of the Holy One,—whether God, Lord, or Father, he used the singular pronouns *he, his, him*—not *they, theirs, them*. Besides, the title Father, my Father &c. means one person, not three. In this sermon too Christ taught his disciples to pray "Our Father" &c. without any intimation that there were two other persons equal to the Father. In regard to the number of persons in the Godhead, Christ seems to have been as perfectly Unitarian as Moses or Isaiah. While he was correcting a series of erroneous traditions, stating what had been said in former times, and what his hearers should believe and practice, why did he not add, "Ye have heard that it hath been said—'God is one;' but I say unto you, God is three?" I can give no better reason for the omission than this—he was not a Trinitarian, nor was the Father who taught him what he should speak.

In regard to the other supposed evangelical doctrines, Christ was as silent in this sermon as he was in regard to the doctrine of the Trinity. Not a word was said of Adam's sin, or of our being cursed with a sinful nature on that account. In other discourses he indeed taught that he should be persecuted unto death, and that he should lay down his life for his sheep like a good shepherd; but he gave no intimation that he should suffer the punishment due to our sins, nor that penitents or believers would be pardoned on that ground; nor that his obedience or righteousness was to be the only ground of justification. Instead of such views, he taught that if we forgive others their trespasses, our heavenly Father will forgive our trespasses; and that if we do not forgive others, God will not forgive us. In the first part of the sermon he described the character of the "blessed" or happy; by doing this he seems to have informed us pretty distinctly on what ground men are approved of God, and how they become heirs of his kingdom. But how entirely different is his account of the matter from what is stated in the supposed evangelical doctrines! In another of Christ's discourses, he taught very distinctly the necessity of being "born of the spirit;" but not a word that I recollect of the necessity of special or supernatural influences,—which was a great defect, if the popular creed is correct.

One conclusion seems to me to be pretty obvious—either that there has been a mistake in calling the doctrines evangelical, which I have enumerated, or that the Messiah failed to preach an evangelical sermon. Is it not remarkable that these doctrines should be deemed evangelical, and a belief in them essential to the character of a Christian, while no one of them is contained in the sermon on the mount,—and yet the sermon is closed with the following declaration, from the lips of the Saviour himself—"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock; and the rains descended and the floods came and the winds blew and beat upon that house and it fell not: for it was founded on a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."

REFLECTOR.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 8, 1834.

DUELLING.

Irreligion itself is not more diametrically opposed to the spirit of Christianity, than the modern code of honor so called. It presents the singular phenomenon of a set of rules, implicitly observed by a certain class of people in Christian communities, retaining still the character of the lawless and barbarous state of society in which they had their origin, unmodified by the advancement of intelligence and religion, and characterized either by a fantastic folly at which a wise man would smile in contempt, or by a looseness of moral principle from which a virtuous Pagan would recoil with horror. It confounds the distinctions between truth and falsehood, it encourages hypocrisy and dishonesty; and it permits and indeed requires its subjects to incur the guilt of murder by fighting a duel on the most trivial provocations.

The subject of duelling is a perilous one to handle. It is so hacknied and thread-bare and has so often been written of and talked about that it is very difficult, in treating of it, to avoid either vague, schoolboy declamation or common-place twaddle. There is little room for argument, for those whom reason and common sense will persuade are already persuaded. The sentiments of sound-hearted and sound-headed men upon this topic, are precisely what they ought to be. As for those who defend the practice and are ready themselves to engage in duels, it is not to be presumed that the most cogent arguments would have any effect upon them, even if they would listen to them. Their opinions upon this head arise from the false standard to which they conform themselves, the unnatural medium through which they contemplate every thing and the absurd and unchristian principles upon which they act, and could only be altered by that renovating power of religion which should change their character and give them a new set of motives. But the excitement produced in our community by a recent occurrence of this kind seems to demand a complete expression of public opinion upon this subject, and we feel bound to lift up our humble voice in token of our abhorrence of this practice, an instance of which has not often profaned the soil of New England.

Viewing the subject as Christians, no one can hesitate to pronounce duelling to be in the highest degree criminal and sinful, disgraceful beyond expression, to men who name the name of Christ and as certain of receiving severe punishment from the hands of a just God But, putting these higher considerations out of the question and taking the ground of men of the world, the folly and absurdity of the practice are hardly less striking. Revenge, says Lord Bacon, is a kind of wild justice and we can conceive of a man of very strong passions and little principle, enforced by outrageous injury to take the life of his fellow being. This is murder, a crime certainly more natural than duelling, whatever may be the comparative guilt of the two. But the duellist makes steel and gunpowder moral diagnostics. He commits the decision of right and wrong to the chance direction of a bullet. Frequently indeed, it is not left even to chance, for combatants are seldom matched in dexterity. One man can snuff a candle at ten paces and another can hardy hit a barn door—what madness for two such men to appeal to the pistol to arbitrate between them. If the challenger have the advantage of skill, he is a murderer—if the challenged, the challenger is a suicide.

But duels are seldom fought from an intolerable sense of injury which makes life a burden without the cordial of revenge. They generally take place because some insult has been given which, according to the code of honor as expounded by its learned doctors, requires satisfaction and the injured party must purchase the luxury of shooting by the price of being shot at. What is this satisfaction which he seeks? Is it not a bubble which melts and disappears in his grasp? Suppose he is himself killed or severely wounded—has he obtained any satisfaction? Suppose he kills his antagonist, who perhaps has trodden on his toes or given him the lie—what a hell of remorse must be opened in his bosom for the rest of his life. For if a man deliberately desires to wash out an insult in the heart's blood of an adversary and contemplates with a smile of triumph his lifeless form, he must be a monster—a devil incarnate who ought to be put out of the pale of humanity and doomed to dwell on some lonely isle, to converse with waves less wild than his furious passions and with rocks less hard than his barbarous heart. But we are not so uncharitable as to suppose that the majority of duellists are such fiends. They generally fight from punctilio, from a point of etiquette. They bow down to *their* Dagon—the opinion of their public, a majority or minority of the real one as the case may be. And shall this idol never fall down before the ark of the living God?

But without pursuing this view of the subject any further, we object to duelling because it is a great sin. It is eminently unchristian and to show this, we may ask, can the imagination create a greater contrast than there is between our blessed Redeemer and a modern duellist? Look on them, as on two pictures—the one is meek, gentle, forgiving, praying for for his murderers, heroic in his forbearance, sublime in his moral courage, god-like in his equanimity, refusing not even the kiss of Judas—the other is nursing thoughts of blood and revenge, lying down and rising up with purposes of murder, either a ruthless tiger thirsting for blood or a miserable cowardly slave, doing what his conscience tells him is wrong, because he fears the "world's dread laugh" or is swayed by a worthless few, whose opinions a wise and good man ought to regard no more than the moon is disturbed by the dogs that bay her. What a spectacle is a duel. If there be any sight to make the sun in heaven hide his face, it is this. Here are two men—not Turks, not Pagans—but Christians, going out, with deadly weapons to aim at fraternal bosoms. The seconds mark out the ground with the cold deliberation of executioners. The pistol is discharged—the bullet speeds and in a moment Life is changed into Death—"the sensible warm motion becomes a kneaded clod"—this frame of the body so fearfully and beautifully made, with its thousand fibres tuned, like delicate harp-strings, to yield sweet music to every passing breeze, becomes a senseless mass of clay, upon the blood-stained turf. A human soul is hurried into the presence of its Maker, with its long catalogue of sins, rounded and completed with one whose enormous magnitude throws the sum of the rest into the shade. The imagination, too, can easly fill up the back-ground of this sad picture and assemble a mournful train of weeping relations and friends—distracted children, a broken-hearted wife, a gray-headed father praying that he might have died for his son. What a legacy of bitter recollections is bequeathed to them—what thorns are planted in their hearts. To them the sting of grief is barbed and venomed, for the act which robbed them of the object of their affections, must have dethroned him from the place which he occupied in their esteem and confidence.

We fear there is not moral sensibility enough in our community upon this point. The practice is one which should be calmly and temperately, but very decidedly frowned upon. The duellist should be given to understand that he has made his election—that he has preferred the opinion of the fashionable and the worldly to that of the moral and religious—that he has feared the world's scoff more than the displeasure of his Maker and Judge and has postponed the law of God to the law of honor. By this decision let him abide; let him have the applause of those who approve his conduct and are ready to imitate it, but, let not good men and Christians ever permit him to draw favorable constructions from their silence.

THE RELIGION OF NATURE.

We have sometimes heard the question asked, whether it was possible for a man to be an atheist, and to this question, a reply is often given in the negative. It is as impossible, say some persons, to disbelieve in the existence of God, as it is to doubt our own existence. The conviction is stamped upon our minds, and no human power can efface it. But it appears to us, that strong and conclusive as are the proofs of the Being and Providence of God, we have no right to say that they have made their due impression on every mind. Absurd as it may seem to us, to attempt to account for the wonderful Universe in which we dwell, and of which we ourselves are a part, without the supposition of a presiding, intelligent mind, we have reason to believe, that the attempt has been made, and that some have settled in the conclusion that the world exists without an Author. History informs us of such persons. We have their published writings in our hands. The arguments, with which they supported their forlorn opinions are on record. And we have no more reason to doubt the sincerity of their opinions, than that of any other class or description of men. At the present day, we find men who are willing to repeat their reasonings, and who profess to have been convinced by them. Nay more, there are some, who are even zealous in their profession of Atheism, and who use every art of persuasion, to multiply proselytes to their delusive system. With such facts before us, it is in vain to talk about the impossibility of men becoming atheists. A man may become any thing, in the way of opinion, which the human mind can imagine. No matter how gross the absurdity, their will always be some to cherish it as the purest truth. The only way to prevent false notions, is to anticipate their progress, by the diffusion of truth and light. The only effectual antidote to Atheism, is a sound knowledge of the RELIGION of NATURE. The history of Nature, the philosophy of Nature, the poetry of Nature, have all received their due share of attention, but the religion of Nature—the pure, religious truths, which are derived from the teachings of Nature, with little less certainty than the results of exact science,—has been comparatively neglected.—Many departments of Nature, have indeed been explored, with a view to religion, but none have been exhausted—and none, perhaps, have been revealed, in all the fulness of beauty and light, which belong to them. As science advances every day, and as every advance of science exhibits some new proof of the Providence of God, we cannot but anticipate the time, when the great Temple of Nature, will be made a Temple of religious worship, and men will read oracles of faith and lessons of duty, in every star that shines, and in every plant that grows.

No less important is the religion of Nature, for the confirmation of the hopes, and the quickening of the religious feelings of the sincere Christian.—If we obtain our clearest and noblest views of the character of God, from its manifestation in the person of Jesus Christ, we are most sensibly reminded of his constant presence and agency, in the works of creation. If we are brought nigh to God by the Gospel of his Son, God seems to come nigh to us, if we may be permitted the expression, in the wonders of Nature. They all speak to us of the divine presence, in tones which awe and melt the heart, as soon as we have learned their language. They are the symbols of a mighty spirit, in which his power is revealed no less clearly than in the "bush which burned with fire and was not consumed." Let our minds be enlightened with this truly divine science, we shall feel that every spot we tread upon, is holy ground, we shall "walk thoughtfully" among the speaking tokens of the Great Spirit of the Universe, we shall "see God in all things, and all things in God."

As an illustration of the religious uses of science we will quote a few passages from an eloquent notice of the Bridgewater Treatises in a late number of the Quarterly Review.

There is, indeed, hardly a circumstance connected with our existence, which, when examined with a little attention, does not yield abundant evidence of the wisdom and beneficence which preside over the universe. We have only to turn up the soil at our feet, to find in it innumerable seeds useful to man. We have only to look around us upon the surface of the earth, to see it stocked with a variety of animals, conducive not only to our subsistence, but to our convenience and recreation. The sea also, and the air, have their population at our command; and the more deeply we investigate the laws by which the whole system of vegetable and animal life is governed, the more clearly we shall perceive their complete and exclusive adaptation to the planet on which they carry on their operations.

Thus we find in the internal functions of plants, a complete cycle, which corresponds exactly with our year. Most of our fruit trees, for example, require the spring for the ascent of the sap, the summer and autumn for ripening the fruit, and the winter for hardening the wood which the tree has made during the previous season. Suppose the Earth to be placed where Venus is: its year would then consist of only seven months, a change which would throw the whole of our botanical world into confusion. The tree, after having put forth its leaves, blossoms, and fruit, would be destroyed at once by a winter which would come instead of autumn. Suppose the Earth to be removed to the orbit of Mars: its year would then consist of twenty-three months. Six months of continued spring or of summer may very well suit vegetable life in Mars, but to that of Earth, either would be destructive. If the wheat ear were to remain exposed to the sun of a six months' summer, the grain would be reduced to chaff. If it were green during a spring of similar length, it would never come to maturity. Either our vegetables are suited to our year, or our year to them. In either case we see a law of mutual adaptation, which demonstrates the necessity of previous design.

A similar observation applies to the length of our day. There are numerous flowers, such as the day lily, the common dandelion, the hawkweed, the marigold, and others, which open and close at certain hours, as anybody who attends to the floral world must have observed. If the day were considerably lengthened or shortened, the clockwork of these productions, if we may use the expression, would require a totally new construction, in order to adjust their hours to the changes in the rising or setting of the sun. Night is for man and almost all animals the period of repose. If the day and night were lengthened to forty-eight hours, his present strength would not enable him to toil for twenty-four hours, even with the intermissions to which he is now accustomed, and it would be impossible for him to sleep more than eight or ten hours at the utmost. The remaining fourteen hours of night would be wholly lost, for he could not turn them to advantage either by mental or bodily occupation. Here is another manifest proof of design, whether we consider the present habits of animal life to be suited to the period of the earth's revolution round its own axis, or that revolution to them.

The following striking remarks on the adaptation of the physical nature of man and other animals to the magnitude of the earth, may present some new views.

The force of gravity within the region immediately influenced by the earth depends upon the mass of the earth—and this mass is, as we have seen, one of the elements of the solar system. Our globe might have been as large as Jupiter or Saturn, or as small as Pallas or Ceres, without causing any derangement, apparently, in the general system to which it belongs. But if the earth were as large as Jupiter, the intensity of gravity at its surface would be so great that it would prevent the sap from rising in our trees, and absolutely stop the vital movements of every plant we are possessed of. Thus we may perceive a wonderful relation between the mass of the globe and the budding of a snow-drop. Farther, any considerable increase of the force of gravity, beyond that which we experience at present, would be wholly subversive of the muscular powers of all our animals. The fawn would feel almost as heavy as the elephant, the hare would creep like a sloth, the tiger would lose the power of springing on his prey, and man himself, moving with difficulty and pain on his hands and feet, would be degraded to the rank of a quadruped. He could scarcely breathe, so dense would be the lower strata of the atmosphere; the felling of a single tree would cost him his life; he could not guide the plough, nor sink a well, nor raise the rocks from the bosom of Jupiter for the erection of bridges or of temples, which, if such edifices exist there, must be upon a Cyclopean scale, in order to resist the floods and tempests of that planet. He could not live there a single day, unless his stature were strengthened with additional muscles, supplied with a new tide of the vital current, with new channels for its circulation, and a robust furniture of lungs proportioned to his powerful frame. The facility with which all our animals, from the elephant to the squirrel, execute their movements, and go through the circle of their existence, shows that their size and limbs and muscles, and the most minute instruments which are subservient throughout their structures to the maintenance of life, have been adjusted with the nicest precision to the force of gravity, which, emanating from the mass of the earth, operates upon them. So also it is with man. All over our globe he bears the same proportion to its magnitude, thereby clearly showing that the Omnipotent, in creating him, weighed him as it were in one hand while poising the earth in the other.

We will give one more extract on the proportion of the sea to the earth.

The mean depth of the sea is, according to La Place, from four to five miles. If the existing waters were increased only by one-fourth, it would drown the earth, with the exception of some high mountains. If the volume of the ocean were augmented only by one-eighth, considerable portions of the present continents would be submerged, and the seasons would be changed all over the globe. Evaporation would be so much extended, that rains would fall continually, destroy the harvests, and fruits, and flowers, and subvert the whole economy of nature. There is perhaps nothing more beautiful in our whole system than the process by which the fields are irrigated from the skies—the rivers are fed from the mountains—and the ocean restrained within bounds, which it never can exceed so long as that process continues on the present scale. The vapor raised by the sun from the sea floats wherever it is lighter than the atmosphere; condensed, it falls upon the earth in water; or, attracted to the mountains, it gathers on their summits, dissolves, and perpetually replenishes the conduits with which, externally or internally, they are all furnished. By these conduits the fluid is conveyed to the rivers which flow on the surface of the earth, and to the springs which lie deep in its bosom, destined to supply man with a purer element. If we suppose the sea then to be considerably diminished, the Amazon and the Mississippi, those inland seas of the western world, would become inconsiderable brooks; the brooks would wholly disappear; the atmosphere would be deprived of its due proportion of humidity; all nature would assume the garb of desolation;—the bird would droop on the wing—the lower animals would perish on the barren soil—and man himself would wither away like the sickly grass at his feet. He must, indeed, be incorrigibly blind, or scarcely elevated in the scale of reason above the monkey, who would presume to say, or could for a moment honestly think, when duly informed on the subject, that the machinery by which the process of evaporation and condensation has been constantly carried on upon earth for so many centuries, exhibits no traces of divine science and power, and especially of benevolence towards the countless beings whose subsistence and happiness absolutely depend upon the circumstance of the waters of the ocean, earth and air, uniformly preserving the average of their present mutual proportions.

We see it advertised in the newspapers that it is contemplated to publish a volume of Sermons, by the late Rev. George Otis, Rector of Christ Church, Cambridge, accompanied with a Memoir of his Life. It is not stated who is to be the editor of the Work. Those, who enjoyed the happiness of Mr Otis's acquaintance, while Professor at the University, and Rector of the Church, will feel a great anxiety that his refined and retiring character should receive due justice, and will gladly welcome any thing, that shall make a mind of such rare qualities as he possessed, better known to the public. We are by no means certain, however, that his Sermons would present so true a specimen of his mind and heart, as his other writings of a general and miscellaneous character.

We invite the attention of our readers to some sensible remarks extracted on our last page from the Scottish Guardian, on the moral effect of mere intellectual education. It may be remarked, that the statistical accounts upon which the author relies, are and must be uncertain, and the inferences drawn from them are, in like manner, liable to doubt. Taking the world through, it can hardly be doubted that mere intellectual education has a tendency to lessen crime. A love of excitement is one great source of crime, and a cultivated mind supplies this natural appetite with healthful food. But without going into an argument on this subject, we cordially agree with the writer in his opinions on the importance of moral and religious education. The moral nature requires to be educated as well as the intellectual. It is a great mistake to suppose that the uncultivated moral sense, the instinctive notion of right and wrong is enough to carry its possessor through the trials and temptations of life. A regard to the true happiness also of an individual will make us give him a reli-

gious and moral, as well as an intellectual education. Experience has put it beyond a doubt, that intellectual superiority alone does not confer happiness, when unattended with moral energy and independence and an elevating sense of religious responsibility and religious trust.

We are glad to see that the Mayor of our City has, in a communication, called the attention of the City Council to the important subject of supplying the city with pure water—an article which is not found within its limits, either in sufficient quantity or of good quality. We have heard quoted the remark of a distinguished physician, that no man can enjoy perfect health who makes use of Boston water, which is strongly impregnated with foreign substances. The city can be supplied from two places, Charles River above the falls at Watertown, or Spot Pond in Stoneham which latter has an advantage in its elevated situation, which would enable the water to be distributed to the highest land in Boston. The cost of the works necessary to supply the whole city, would probably fall not much short of a million of dollars—a great sum to be sure—but not too great for the object. The experience of other cities proves too, that such a scheme holds out a profitable investment for capital. If Mr Lyman will accomplish this great undertaking, his name will be holden in grateful remembrance, by the inhabitants of Boston, in all future ages.

The reason why the burial of the late Rammohun Roy was not attended by any parade, contrary to the expectations of many of his friends both in this country and England, we find stated in the following paragraph, which we copy from the Birmingham Journal of October 12, 1833.

INTERMENT OF THE LATE RAJAH RAMMOHUN ROY.—It had always been an object of great importance in the view of this eminent man, to convince his countrymen that the relinquishment of idol worship, and the abolition of their superstitions and cruel rites, might be effected without deviating from the principles of their ancient faith, or incurring the loss of Brahminical caste,—thus wisely preparing the way for the introduction of Christianity among them. It has therefore been deemed expedient by the friends who have long been concerned in the management of his affairs, and also by his son, that his body should not be deposited in any of our usual cemetries. There is also room to apprehend that his enemies in India might avail themselves of the fact of his being buried with Christians, or with Christian rites, to renew their hitherto unsuccessful endeavors to deprive him of case, and embarrass his children in their succession to his property. Under these peculiar circumstances, they have thankfully availed themselves of the permission given to deposit the honored remains within the grounds of Stapleton Grove, there to await any further decision of his family respecting them; fulfilling, by thus interring them alone, and in an appropriate spot, the desire often expressed by the Rajah.

CONGRESSIONAL INTELLIGENCE.

On Monday, Jan. 27th, in the Senate, Mr Frelinghuysen presented a memorial from the citizens of Newark, N. J. on the subject of the agitations in business, and made a speech in relation to it.

The Vice-President read a communication from the Treasury Department, stating that no report had, recently, been made by the Government Directors of the United States Bank.

Mr Calhoun postponed the consideration of the repeal of the Force bill, for two weeks, to make way for the Deposite question—and Mr Forsyth spoke on the latter subject till the hour of adjournment.

In the House of Representatives, a number of resolutions were offered on different subjects, which were laid upon the table.

In both Houses it was stated by the Chairman of the committees of conference on the subject, that an agreement had been entered into on the subject of the appropriation bill: in the Senate the report was laid upon the table, but in the House, after some debate it was referred to a committee of the Whole, Mr Clay in the chair, and then accepted 88 to 79.

In Senate, on Tuesday, the Vice-President communicated a letter from the Secretary of the Treasury, transmitting certain documents relative to the removal of the public deposites from the Bank of the United States, which, on motion of Mr Webster, was laid upon the table.

Mr Knight of Alabama, temporarily occupying the chair, presented a communication from the Secretary of the Treasury, in compliance with the resolution of Mr Shepley, calling for information relative to the amount of tonnage employed in the West Indian trade.

After the letter had been read, a discussion ensued in which Messrs. Sprague, Shepley, Knight, and Silsbee, participated; when the communication and documents were referred to the committee on Commerce, and ordered to be printed.

The Senate then proceeded to the special order of the day, being the removal of the Deposites. Mr. Forsyth resumed and concluded his speech. Mr Sprague and Mr Grundy simultaneously rose to move an adjournment. The Chair decided in favor of Mr Sprague, upon whose motion the Senate adjourned.

The House of Representatives resumed the consideration of the motion to refer the Report of the Secretary of the Treasury on the deposites to the Committee of Ways and Means,—the question being on the amendment submitted by Mr Jones, as an amendment to that previously submitted by Mr McDuffie, viz. to add to the motion for reference the following instructions to that committee: 'Inquire into the expediency of depositing the revenue hereafter collected in the State Banks in the different States, where the same is collected, in proportion to their respective capitals paid in, and to prescribe the terms on which the same shall be deposited; and to report by bill or otherwise.'

Mr Huntington, (of Conn.) resumed, directing his arguments chiefly to that part of the discussion whether Congress had the power to apply a remedy for the existing public distress, and whether they could—and how they should—exert that power, if it existed.

When he had concluded,

Mr Archer having obtained the floor, moved an adjournment, which prevailed.

The House then adjourned.

In the Senate, on Wednesday, Mr Tipton having obtained leave, introduced a bill to authorize the people of the Territory of Arkansas to form a constitution and State government, which was twice read and referred to the select committee on a similar bill relative to Michigan. Mr Frelinghuysen presented a further memorial from citizens of Newark praying for the restoration of the deposites. Mr Wilkins presented a petition from citizens of Pennsylvania, praying for the abolition of Slavery in the District of Columbia, which was referred to the committee on the District.

Mr Wilkins presented a petition from his constituents in Pennsylvania, respecting the distresses in business, and made a Speech in reference to it, which was replied to by Mr Webster. Mr Sprague concluded his Speech on the Deposite question.

In the House, on motion of Mr Gorham it was resolved that the committee on the Post Office and Post Roads be instructed to inquire into the number of failures of the mail between the city of Washington and the city of Boston, which may have occurred within the last eight weeks; and whether any fines have been exacted for such failures, from the mail contractors, and to report to the House. A resolution to instruct the Military Committee to inquire into the expediency of abolishing the Military Institution at West Point, was offered by Mr Hawes. A motion to lay it on the table was negatived by a vote of 85 to 102. The resolution was modified, in such manner as to entrust the inquiry to a select committee of one member from each state. Before the House decided on the resolution the hour expired, and they proceeded to the order of the day on the subject of the deposites. Mr Archer addressed the House for a short time, when, being indisposed, he yielded to a motion for adjournment.

In the Senate, on Thursday, Mr Wright submitted resolutions of the state of New-York, approving of the course of the Secretary of the Treasury with regard to the removal of the deposites. Mr Wright, in presenting the resolutions, addressed the Senate at some length, and was followed, in some very interesting remarks by Messrs. Webster, Chambers, Tallmadge and Grundy. On motion of the last named senator, the memorial was laid upon the table, yeas 23, nays 22, Mr Webster giving notice that he should call it up again the next day.

Mr Grundy then took up the rest of the time of the Senate with a speech on the subject of the removal of the deposites.

In the House, the deposite question was postponed, in consequence of the indisposition of Mr Archer of Virginia, and the appropriation bill was taken up; after considerable debate, the report of the committee of conference with the Senate was *negatived* by yeas and nays, 88 to 108. The House then adjourned.

On Friday, the subject of the appropriation bill was postponed till Monday, by the House of Representative. In the Senate, Mr Webster called up the New-York resolutions presented by Mr Wright, and spoke in relation to them, for some time.

Mr Webster was followed by Mr Wright, and then Mr Grundy took the floor on the subject of removing the deposites.

Massachusetts Legislature. In the House on Thursday Jan. 30, on motion of Mr Dwight of Stockbridge, ordered, that a Committee of five be appointed to consider the expediency of setting apart the proceeds of the sales of the public lands belonging to the commonwealth, as a permanent fund for the promotion of Education and Internal Improvement; and the following gentlemen were appointed: Messrs Dwight, Foster of Worcester, Edwards of Southampton, Bosworth of Rehoboth, and H. Williams of Taunton.

On motion of Mr Ames of West Bridgewater, the Committee on Education was directed to inquire into the expediency of purchasing and distributing Judge Story's Constitutional Class Book among the several school districts in this commonwealth.

The House proceeded to the order of the day, and took up the unfinished business of yesterday, being the bill concerning unlawful oaths. The said bill was now further amended, and the question on passing the same to a third reading was taken by yeas and nays, and decided in the affirmative—yeas 437 nays 37.

In the Senate on Friday on motion of Mr Barton of Worcester, ordered, that the Committee on Education inquire into the expediency of providing, by law, that other Ministers than 'Ministers of Congregational Churches' may be elected to the board of Overseers of Harvard College.

In the House Mr Brooks of Petersham, from the Committee on the license laws, reported a bill in restraint of the use of ardent spirits, and for the regulation of licensed houses; read and ordered to be printed.

Brigadier General John S. Tyler was chosen Major, General of the 1st Division of Militia, and Brigadier General Erasmus Holbrook, Major General of the 6th Division.

On Saturday, Mr Everett, from the special joint committee on an order of the 24th ult. directing said committee to inquire into the expediency of an expression of opinion in relation to the removal of the deposites from the Bank of the United States, and also, on so much of the Inaugural Address of the Governor as relates to the Currency,—reported sundry Resolves, which were laid on the table, and ordered to be printed.

On Tuesday the Senate proceeded to the choice of Major Generals, and Brigadier General John S. Tyler was chosen for the First, and Brigadier General Erasmus Holbrook for the Sixth Division.

In the House, on motion of Mr Fuller of Cambridge, Ordered that the Committee on the Judiciary inquire into the expediency of providing by law for some judicial inquiry and decision thereon, before any person alleged to be insane, shall be committed to a Lunatic Asylum or otherwise deprived of his liberty, intending thereby more effectually to prevent any unjust or unnecessary imprisonment, detention or restraint, of any person so confined or restrained.

In the House of Representatives on Wednesday no motion of Mr Thayer of Uxbridge, the order submitted by him, on Monday last, was taken up, and adopted; and it was accordingly ordered: That a committee of five be appointed, with such as the Senate may join, to take into consideration the necessity of requesting the People of the Commonwealth to vote upon the expediency of choosing delegates to a convention, for the purpose of revising and altering the Constitution of the Commonwealth or any specific parts thereof, especially such as may reduce the present number of the House of Representatives;—and the following gentlemen were appointed, viz; Messrs Thayer of Uxbridge, Dwight of Stockbridge, Ruggles of Troy, Grey of Boston, and Farnsworth of Haverhill. Sent up for concurrence.

GENERAL INTELLIGENCE.

New License Law.—The report of the large and respectable Committee, presented in the House, and ordered to be printed, proposes some alterations of the present law—which will probably give rise to debate. The most important of them makes it *impossible to recover by law all debts contracted for ardent spirit.* The excise is raised from $1 to $5 on taverners and $25 on retailers; all sale is forbidden on the Sabbath: and the minimum of the quantity saleable without license is raised from 10 gallons to 28.—*Journal.*

The Hon. Levi Lincoln, has been nominated a candidate for Congress, to fill the vacancy occasioned by the resignation of Gov Davis, and has accepted the nomination.

Massachusetts State Prison.—The Directors have presented to the Executive their Sixth Annual Report, which bears date 30th September, from which it appears that there were, at the beginning of the year, 227 convicts in Prison. Seventy-nine have been discharged by expiration of sentence, 7 by remission, and 4 by order of Court. Six have died. In all ninety-six. The number received during the same period was 119, making in September last 250. Of the above, 220 are set down as profitable laborers, 19 unprofitable, and 11 in the Hospital. Of the number received the past year, five are blacks, and six mullatoes. Of the 119, 77 are natives of New England, of whom 17 could not write. The great mass of convictions for the two past years, has been for crimes against property, unattended with violence to the person. The prisoners have been orderly and industrious, and the punishments few and slight. The pecuniary affairs of the institution are made apparent by a comparative statement of the last with preceding years. In 1828 the balance against the State was $12,167 7. In 1833 the balance in favor of the State is $6,995 57. The Report represents the institution in a truly satisfactory condition.—*Transcript.*

Herschell's Astronomy.—This work, which has been expected with some impatience, has lately appeared from the press in England, and has been republished by Messrs. Carey, Lea & Co. at Philadelphia. The distinguished reputation of its author will recommend it sufficiently to the public attention. It is written in a popular and not a technical style, and is adapted for the most part to the comprehension of persons of common education, possessing but an ordinary share of mathematical knowledge. It may be presumed to furnish the best view, of any treatise extant, of the present state of this interesting science, with an authentic account of all the recent discoveries. *Dai. Adv.*

Legislative Temperance Society.—At a meeting of the Massachusetts Legislative Temperance Society, holden in the Hall of the House of Representatives, by adjournment from the evening of the 28th, to Friday evening, January 31st—the Speaker of the House of Representatives, who presided at the previous meeting, being absent, Hon. William Sullivan, one of the Vice Presidents of the Society, took the Chair.

The Secretary of the Society, Alfred D. Foster, Esq. being absent, Charles Calhoun was chosen Secretary pro tempore.

Mr Metcalf, of Dedham, from a committee appointed at the previous meeting to nominate officers of the Society, reported the following list, to wit:—

President—His Excellency John Davis.

Vice-Presidents—His Honor Samuel T. Armstrong, Hon. William B. Calhoun, Hon. Ira Barton, and Thomas A. Greene, Esq.

Secretary—Alfred D. Foster, Esq.

Treasurer—William T. Eustis, Esq.

Auditor—Benjamin Thompson, Esq.

Executive Committee—Hon. David Mack, Jr. Hon. Seth Whitmarsh, Hon. Thomas B. Strong, Hon. Jesse Kimball, Levi Farwell, Esq. David Baxter, Esq. and Norman T. Leonard, Esq.

And said nominations were severally confirmed, and the above named gentlemen constituted the officers of the Society for the ensuing year.

On motion of Mr Russell, of Kingston, of the House of Representatives,

Resolved, That Levi Lincoln, late Governor, merits the approbation of the citizens of this Commonwealth, for the decided support and patronage given by him to the cause of Temperance, and that his example is worthy of imitation by all the Chief Magistrates of these United States.

On motion of Mr Hudson of the Senate, and seconded by Mr Barton of the Senate.

Resolved, That whatever influence the members of this Society derive from the confidence of their constituents, they feel bound to exert, not less in the enactment and administration of wholesome laws, than in cherishing a correct public sentiment, on which the efficiency of all laws depend.

On motion of Rev. Mr Taylor, Chaplain of the House of Representatives.

Resolved, That we approve the formation of a Temperance Society in the National Legislature, and hold in high estimation the services of the Executive Department of the Government in discontinuing the use of Ardent Spirits in the Army and Navy of the United States.

Voted, That when this meeting adjourn it be to Friday evening, Feb. 14th, at 7 o'clock—and to that time it was accordingly adjourned.

Attest, CHARLES CALHOUN, Sec. pro. tem.

Kentucky.—The Kentucky State Temperance Society had a highly interesting meeting (says the Lexington Luminary) at Frankfort, on the 7th instant, at which an address was delivered by Dr Edwards. The next day was the Anniversary Meeting of the State Colonization Society, and a very eloquent and appropriate address was delivered to a crowded audience, by the Hon. James T. Morehead, Lieutenant Governor—which is to be published in pamphlet form.'—*Journal.*

Water.—The Board of Aldermen of N. York by a vote of 11 to 2, have adopted a resolution requesting the Legislature to pass a law authorizing the Common Council to raise $2,500,000 by loan, at a rate of interest not exceeding five per cent, for the purpose of carrying into effect the project of supplying the city with pure and wholesome water. It is calculated that the work will not be completed in less than five years. Probably an additional loan will be necessary. It is however expected that the expense will fall considerably below the estimate of the Commissioners, which was about $5,000,000.

South Carolina.—The aspect of affairs in South-Carolina begins to lower again. The passage of the 'Military Bill' of the last session of the Legislature, including the 'test oath of allegiance,' has kindled anew the flames of party discord between the Union party and the Nullifiers. Meetings have been held, to resist its imposition, at which the most violent and determined spirit was displayed. In Greenville, after adopting a preamble denouncing the doctrines and principles upon which the act is founded, it was agreed upon to refuse obedience, and to stand to their arms in their own defence. They exhorted their militia officers who are removed by the act to hold on in defiance, and promised to "stand by them to the death," in spite of any "posse that may or can be mustered" to enforce it or inflict its penalties. "It were better, say they, "for the district to be the cemetery of freemen than the habitation of slaves." A letter published in the Charleston Courier says—"the excitement in the mountains is beyond description."—*American.*

Destruction of the Castle of St. Lewis by fire.—This building, the residence of the Governors General of B. N. America for the last 150 years, and so prominent an object in the view of the city of Quebec, has fallen an entire prey to the flames.

It was originally built by the French, and though improved, at the expense of about £10,000, the original walls all remain.

It was tenanted, when the fire broke out, by Lieut. Gen. Lord Aylmer, Governor in-chief, and Lady Aylmer; Capt. M'Kinnon, Grenadier Guards, and Capt. Doyle, 24th Regt. Aides-de-Camp, and Lieut. Paynter, extra Aides-de-Camp; with the different domestics of the establishment. The public documents were early removed, as was the plate, and the greater part of the furniture. The thermometer, on the morning of the fire, had marked 22° below zero. Many of the engines were soon frozen up, and the hose and every thing connected with them, could only be kept in any thing like order, by the use of warm water. It will cost £25,000 to 30,000 to erect a new building.

Caspar Hauser.—The mystery which hung about the origin and early life of this extraordinary young man, is said to be in a way of explanation. It seems, according to an account which we find in an English periodical, that Casper Hauser was the fruit of an illicit amour; that a priest, the reputed father, took charge of the child from the moment of its birth, and finally inclosed it in a subterraneous hole or vault in a convent where he was residing; that thus imprisoned and shut out from all human intercourse, the unhappy being passed his existence until within a day or two of his being found as related in the history of his life which has been published, when the priest being compelled to quit the convent, and having no other place of concealment at hand, released and left the boy to his fate. The chain of circumstantial evidence by which thus much of the story has been made out, is so well put together as to leave little doubt that the true elucidation has been hit upon. The above outline has been communicated in conversation, by M. Kluber, the celebrated writer on Public Law, who first discovered and is still following the clue. When he has thoroughly sifted the matter, it is expected he will favor the public with a memoir on the subject.

Slavery in Kentucky.—We have a letter from a correspondent at Cincinnati, Jan. 22d, who attended the Kentucky Anniversaries at Frankfort, in which, after speaking of the Colonization and other meetings, he says—"The next day they had up, in the Senate, the subject of a Convention, to alter their State Constitution *with reference to the abolition of slavery; it was lost by a vote of* 18 *to* 19. *Had there been a tie, it is supposed that the Lieut. Governor*, who is President of the Senate, and has a casting vote, *would have voted in favor of it.*" The writer adds—"An increasing number in Kentucky seem resolved, by all suitable means, to attempt to relieve the State from the curse and the guilt of slavery. If they should not be able to succeed, I am told that vast numbers of their best people will leave the State; and that the opposition to leaving their children amidst the evils of slavery is daily and rapidly increasing. Many are now removing constantly to the free States."

From Portugal.—Capt. Knight, who arrived at this port left St. Ubes on the 13th December, and brought Lisbon papers to the 6th. Nothing of importance had occurred in Portugal since last dates. Salt was scarce, and on the 7th an expedition, consisting of barges, gunboates, &c., was despatched to take possession of the upper salt-pans, but returned the following day defeated, with considerable loss. Don Pedro was expected at St. Ubes on the 14th by a steam-packet. The United States schr Shark, 26 days from New-York, arrived at Lisbon on the 9th.—*Courier.*

From Spain.—Havana papers to January 16, received at New-York, contain Madrid dates to December 6. Gen. Sarsfield, after an action with a large body of the insurgents, took possession of Vittoria on the 20th of November, and on the 25th entered Bilboa.

Madrid, Nov. 27. The Queen, in concert with the British government, has taken the resolution to put an end, as far as it is in her power, to the war in Portugal, to interfere between the parties, conciliate their interest, and maintain peace.

MARRIAGES.

In this city, Mr Macphea Delano to Miss Susan English; by Rev. Mr Taylor, Mr Emanuel Jackson to Miss Caroline Critchett.

In Charlestown, Mr Calvin Simonds, Jr. to Miss Mary Ann Walker; Mr Joseph S. Bibrim, of New York, to Miss Jane A. Keefe.

In Medford, Mr Samuel Tay to Miss Mary W. Hill.

In Lowell, Mr Oliver H. Smith, of S. Berwick, Me. to Miss Catherine S. Robinson.—In Danvers, Mr Benj. G. Chaplin to Miss Susan P. Webb; Mr Ira C. Burnham of Lynn, to Miss Marietta Barker.

In Salem, Mr Mathew Heard to Miss Sarah Barker.

In Brooklyn, N. Y. Mr Joshua S. Bourne, of Sandwich to, Miss Mary Ann Cady.

DEATHS.

In this city, Miss Abigail Furber, 88; Mrs Catharine, Wife of Mr James Nelson, 16; Mrs Eliza R. Wymau, Wife of Mr Edmund Smith; Mr Nathaniel Rogers, 76.

In Charlestown, Mrs Lucy, wife of Mr David Fosdick, 42.

In Cambridge, Mrs Mary Bates, 21, wife of Horatio C. Meriam, Esq. of Lowell, Mass.

In Billerica, Joseph Tyler, Esq. formerly a merchant in Newburyport, 85; he bore an active part in the Concord fight.

In Lynn, Paulina, wife of Mr John Merritt, 22; Ruth, wife of Mr Harris Chadwell.

In Beverly Miss Priscilla Friend, 81.

In Middleton, Jacob Perkins, 48.

In Grafton, 2d inst. Mrs Sarah Brigham, 90.

In Lexington, Mrs Almira, wife of Mr Zadock Harrington, and daughter of Dr Joseph Fisk, 26

In Braintree, Mrs Hannah, wife of Major Amos Stetson, 57.

In Greenfield, N. Y. Mr Joseph King, formerly of Norton, Mass.

At Concord, (N. H) 25th ult. Mrs Elizabeth Hazeltine, aged 100 years, 6 months, and 12 days.

At New York, on Friday last, Mrs Frances Parker, 48, relic of the late Nathaniel Parker Esq. of this city.

Deaths in this city last week:—Males 17, Females 8.

Obituary.—The decease of the late WM. DONNISON, Esq. has been recently announced in the public prints. One who was well acquainted with this gentleman, is unwilling that he should descend to the tomb without a brief notice of some of the principal events of his long and active life. He was a native of Rhode Island, and before he attained the age of twenty, entered into the service of his country, in the troops of that State, holding the commission of adjutant in Col. Elliot's regiment of artillery, with the rank of captain. He remained in the army about fifteen months, when he was compelled to go abroad for the benefit of his health. On his passage to Europe, the vessel in which he sailed was captured by a British man of war, and he met with a number of remarkable incidents at that interesting period of our public affairs. On his return he became a resident of this city, where he married a daughter of Henry Quincy, Esq. He enjoyed the friendship and confidence of the patriots Hancock and Adams, the former of whom appointed him one of his aids de camp in 1786, and in 1788, Adjutant and Inspector General of the Massachusetts Militia. He held the last mentioned situation through all the changes of administration until 1813, a period of 25 years, when he resigned the office. He was also a Judge of the Court of Common Pleas for many years. Long before the existence of temperance societies, he restricted himself to the use of water, as his constant beverage, and firmly believed that to this habit of extreme temperance he was indebted for the last twenty years of his life. His industry was untiring, and being greatly attached to books, his leisure moments were assiduously occupied in the acquisition of useful knowledge, in which he made no inconsiderable proficiency. A cheerful disposition and a well informed mind rendered his conversation highly instructive and entertaining. It may justly be added, that his exemplary conduct in the domestic and social relation of life endeared him to his friends and family, to whose happiness and welfare he was devoted, and who will long retain a grateful remembrance of his kindness and affection.

THE UNION OF FAITH AND VIRTUE THE ONLY QUALIFICATION FOR THE ENJOYMENT OF HEAVEN.

A Sermon occasioned by the Death of the Rajah Rammohun Roy: Preached in the Unitarian Chapel Hackney, on Sunday morning, October 6, 1833. By the Rev. Robert Aspland. To which is added, a copy of a Letter, addressed by the Rajah to his Secretary, containing a Brief Biographical Memoir. Just Received by L. C. BOWLES, 141 Washington Street. Feb. 8.

EVIDENCES OF CHIRSTIANITY.

THIS day published by L. C. Bowles 141 Washington Street, Watson's Apology for Christianity; Watsons Apology for the Bible; Jenyns's view of the internal evidence of the Christian Religion; Leslie's, short and easy method with Deists; Paleys view of the evidences of Christianity, with a Preliminary Discourse, by Arch. Alexander, D. D. Feb. 8

TRACT FOR JANUARY.

JUST published by Charles Bowen, 141 Washington Street. The Tract of the American Unitarian Association for January, entitled "Presumptive Arguments in favor of Unitarianism." By M L. Hurlbut. Feb 8.

TRACT OF THE A. U. A. FOR DECEMBER.

JUST published by CHARLES BOWEN 141 Washington Street, No. 78 of the Tracts of the American Unitarian Association, entitled "Explanation of Isaiah ix. 6, and John i. By George R. Noyes." Feb 1

COPLAND'S DICTIONARY OF PRACTICAL MEDICINE.

UPON the same plan with Cooper's Surgical. Part I is now published. The whole work will be completed in five parts, each one to contain equal to 1000 pages of common sized medical books. Price only $5, payable on delivering the first part. Postage, 19 cents under 100 miles, and 32 cents for the greatest distance.

"It possesses the advantage of bringing the science of medicine down to the present time, and it will probably make the most valuable Medical Dictionary in the English language."—*John C. Warren.*

"As a work of reference, it is precisely what is wanted; and the republication of it will confer a favor on the physicians of the United States."—*Geo. Hayward.*

"The work is just what is wanted; and I know of no work which contains so much useful matter, so well arranged, condensed and clear."—*Rufus Wyman.*

"The work will be truly acceptable to the profession." *W. Channing.*

"I concur in the opinion of the Medical Faculty of Boston; it is a valuable compend of medical science."—*Geo. M'Clellan*, Philadelphia.

"I have examined this work sufficiently to satisfy myself of the great industry, learning and good sense of the author, and in my opinion we have no book of the kind so valuable to the profession as this will be."—*Cyrus Perkins*, New York.

"The work cannot fail to be highly acceptable. The articles are drawn up with clearness, and they bring into view the current knowledge of the day."—*Thomas T. Hewson*, Philadelphia.

"My opinion accords entirely with my friend Thos. T. Hewson."—*Jos Parrish*, Phil.

"I am familiarly acquainted with the high character and writings of Dr Copland, and believe this work will prove a valuable addition to the library of the American physician."—*David Hosack*, Hyde Park, N. Y.

"Dr Copland's work bears internal evidence of having been the object of years of labor. The work is a miracle of industry."—*London Medical Gazette.*

"The labor is immense, and will stamp the author as a man of great research. It offers a most remarkable example of the 'march of intellect.' There is more information in this part, which cost but one dollar, than in any five octavo volumes of the year 1800, at an expense of twelve dollars."—*Johnson's Medico-Chirurgical Review*

"Dr Copland has executed a task which very few would have had the courage to contemplate, and still fewer of executing in so masterly a manner."—*London Med. and Phys. Journal.*

"A careful perusal of this volume enables us to bestow upon it our full and unequivocal approbation."—*London Lancet*

"This is the most learned, comprehensive and valuable Medical Dictionary in our language."—*London Med. & Surg. Journal.*

"It is at once consistent, practical and clear, and bespeaks in every page the accomplished scholar and judicious physician."—*Liverpool Med Gazette.*

"The articles we have read are every way worthy the reputation of Dr Copland."—*Boston Medical and Surg. Journal*

"Dr Copland has here a series of essays, which may justly be said to be unrivalled."—*Edinburgh Medical and Surgical Journal.*

"His descriptions of the different diseases, and their modes of treatment, are written with so much ability that some of them are said to constitute the best treatise in existence."—*Boston Daily Advertiser.*

"We have rarely seen a more beautiful specimen of American typography. The articles are instructive and full of sound learning."—*Boston Transcript.*

Published by LILLY WAIT & CO. Boston.

QUARTERLY REVIEW NO. XCIX.

THIS day published by LILLY, WAIT & Co. 121 Washington Street.

CONTENTS.

Art. 1.—1. Astronomy and General Physics considered with reference to Natural Theology. By the Rev. Wm. Whewell, M.A., Fellow and Tutor of Trinity College, Cambridge. 2. On the Adaptation of External Nature to the Physical Condition of Man, principally with reference to the Supply of his wants, and the Exercise of his Intellectual Faculties. By John Kidd, M.D., Regius Professor of Medicine in the University of Oxford.—3. The Hand, its Mechanism and Endowments, as evincing design. By Sir Charles Bell, K.G.H.—4. Of the Power, Wisdom, and Goodness of God, as manifested in the adaptation of External Nature to the Moral and Intellectual Constitution of Man. By the Rev. Thomas Chalmers, D. D. Professor of Divinity in the University of Edinburgh.

II.—The Infirmities of Genius Illustrated by referring the Anomalies of the Literary Character to the Habits and Constitutional Peculiarities of Men of Genius. By R. R Madden, Esq., Author of 'Travels in Turkey.'

III.—Lives of the most eminent British Painters, Sculptors, and Architects. By Allen Cunningham.

IV.—Memoirs of the Right Honorable Henry Pelham—collected from the family Papers and other authentic Documents. By William Cox, M.A. F.R.S F.S.A. Archdeacon of Wilts.

V.—Narrative of Voyages to explore the Shores of Africa, Arabia, and Madagascar; performed in his Majesty's ships Leven and Barracouta, under the direction of Capt. W. F. W. Owen. R. N.

VI.—Great Britain in 1833. By Baron d'Haussez, Ex-Minister of Marine under King Charles X.

VII.—Grimm's Deutche Grammatik.

VIII.—The Duchess of Berri in La Vendee; comprising a Narrative of her Adventures, with her Private Papers and Secret Correspondence. By General Dermoncourt, who arrested her Royal Highness at Nantes.

IX.—Bergami et la Reine d'Angleterre, en cinq actes. Par MM. Fontan, Dupeuty, et Maurice Alhoy.

X.—The Reform Ministry and the Reformed Parliament.

KEEPER'S TRAVELS in Search of his Master. Price 37 cents.

'Ah me! one moment from thy sight,
That thus my truant eye should stray!' [Langhorne.]

'A pleasant book for youthful readers, exhibiting useful morals in an attractive form.' [Portland Courier.]

'The author must possess a feeling heart and good understanding, judging from the pathos and instruction of this story.' [Advocate.]

'Beautiful for its simplicity, and the fine moral that pervades it.'

'The interesting subject, simplicity of language and plain moral of the book, cannot fail of exciting pleasure and approbation.' [Evening Gazette.]

CHILD'S BOOK OF THE ATMOSPHERE, intended to convey to the minds of the young correct ideas of the interesting properties and phenomena of the Atmosphere. Price 37 cents.

'The design of the work is good, and the manner of its execution such as to induce the hope of more from the same source.' [Gazette.]

'A neat little work, which we commend to the patronage of the public.' [Maine Recorder.]

'The engravings happily illustrate the various phenomena of nature exhibited in the lessons.' [Evening Gazette.]

Just published by LILLY, WAIT & CO. feb. 1.

LIBERAL PREACHER FOR DECEMBER.

JUST published, at 134 Washington St. The Liberal Preacher for December 1833. containing a Sermon by Rev. James Flint, D. D. of Salem, "Peace at Home." Also a Sermon by Rev. Simeon Doggett of Raynham, "Love, the fulfilling of the Law."

THE UNITARIAN FOR FEBRUARY.

THIS day published by JAMES MONROE & CO. Cambridge.

CONTENTS.

Christianity and Reform.—Pauperism.—Letters to Trinitarians, No. 2, *The Unity.*—Letters from the South, No. 1.—The Son of Man.—Letters to Unbelievers, No. 1. *Nature and Causes of Infidelity.*

NOTICES OF BOOKS.

A Dissertation on Native Depravity, by Gardiner Spring, D. D.—A Discourse on Education, delivered before the Legislature of the State of Indiana, by Andrew Wylie, D. D.—Farewell Sermon, by Rev. Wells Bushnell (late Pastor of the Presbyterian Church in Meadville, Penn.)—An Essay on Demoniacs, by Plain Truth.

CORRESPONDENCE AND INTELLIGENCE.

Extract from a Letter to one of the Editors.—The Unitarian Church in Meadville, Penn.—Unitarianism in Detroit.—Installation.

Cambridge, February 1, 1834.

POETRY.

VILLAGER'S HYMN TO THE SCRIPTURES.

Lamp of our feet! whose hallowed beam
Deep in our hearts its dwelling hath,
How welcome is the cheering gleam
Thou sheddest o'er our lowly path!
Light of our way! whose rays are flung
In mercy o'er our pilgrim road,
How blessed, its dark shades among,
The star that guides us to our God?

Our fathers in the days gone by,
Read thee in dim and sacred caves,
Or in the deep wood silently,
Met where thick branches o'er them waved,
To seek the hope thy record gave,
When thou wert a forbidden thing,
And the strong chain and bloody grave
Were all on earth thy love could bring.

Our fathers, in the days gone by,
Read thee while peril o'er them hung.
But we, beneath the open sky,
May search thy leaves of truth along:
Fearless, our daily haunts among,
May chant the hallowed lays of old,
Once by the shepherd minstrel sung,
When Israel's hills o'erhung his fold.

In the sweet morning's hour of prime
Thy blessed words our lips engage,
And round our hearths at evening time
Our children spell the holy page;
The waymark through long distant years,
To guide their wandering footsteps on,
Till thy last loveliest beam appears,
Written on the grey churchyard stone.

Word of the holy and the just!
To leave thee pure our fathers bled,
Thou art to us a sacred trust,
A relic of the martyr dead!
Among the valleys where they fell,
The ashes of our fathers sleep!
May we who round them safely dwell,
Pure as themselves the record keep!

Lamp of our feet which day by day
Are passing to the quiet tomb,
If on it fall thy peaceful ray,
Our last low dwelling hath no gloom.
How beautiful their calm repose
To whom that blessed hope was given,
Whose pilgrimage on earth was closed
By the unfolding gates of Heaven!

MISCELLANEOUS.

A DAY IN THE HOT WINDS.

The following is one of a series of sketches of life and manners in India, written by an English lady of rank, and which appear in the Albion.

You have never been in Italy, dear Florence, and consequently have never suffered under the infliction of the sirocco, that type of the burning simoom, which gives to the Neapolitan community some faint notion of the scorching blasts, which for three months in the year sweep across the plains of Hindoostan. Your idea of a hot wind must be taken from the sweet south, breathing o'er banks and beds of violets, in the summer hours of June; and with such experience alone I despair of giving you the slightest conception of the terrible nature of the visitations of the fiend of the air, who reigns despotic over our hemisphere. My poetical imagination refuses to be reconciled to the endurance of this evil, by the sublimity of the spectacle; yet I cannot deny that there is something very grand and awful in the fiery gales which parch up the vegetation all around us, and which seem bent upon the destruction of every thing exposed to their devastating progress. I can fancy the demon of the waste striding across the desert, flapping his murky wings, and breathing flames over the surrounding country; for, unaccustomed as yet to the regular return of the season, it appears to me impossible to impute the horrors we experience to any thing but supernatural causes. All out-of-door amusements being out of the question, those who desire to spend the time agreeably in this sort of quarantine, collect a pleasant party about them; and we are at present very much in the situation of the gay Florentines in the Decameron, dependant upon each other for every resource against the enemy.

Our house is extremely spacious, and furnished with bowed ends towards the west; the usual mode of building, in order to catch every breeze blowing from the most favourable quarter: the glass doors in this direction are open, and the frames are fitted up in a very peculiar manner, with *cuscus* mats, which are formed of the roots of a very fragrant sort of grass. These mats are kept continually wetted on the outside, and the hot winds, in passing through, occasions such a rapid evaporation of the water, as to cause the thermometer to fall fifteen or sixteen degrees. Thus, in the interior, we have a cool, and frequently a cold climate, while, on the outside of the house, the earth is like a furnace. It is necessary to close every aperture very carefully, excepting where the tatties are placed; as the admission of the air, excepting through this refrigerating process, would render the house unbearable. My pet Persian cats, and my little English dogs, are quite as unequal to combat the heat as their mistress. If, by any chance, they follow the servants out of the cool atmosphere, they rush back affrighted, taking shelter under the tatties, and appearing quite delighted to get a sprinkling from the water so liberally supplied on the outside. My dressing-room windows overlook a very extensive prospect; and from them I frequently witness the progress of those storms which diversify the regular gales. They are extremely grand in their approach, tearing up the earth in billows as they pass along, and preceded by volumes of dust, which obscure the sun; until the tornado, rushing forward, carries its devastation into more remote places. About sunset these hot winds generally cease to blow, and the air becomes astonishingly cool; but the earth, and the walls of the houses, reflect a considerable portion of heat, and the dust is so great that there can be no pleasure in going out.

Our party is too small, and the season too relaxing to admit of any attempt at a *fete;* we can do nothing but invent costumes for future *tableaux*, and project charades, to be enacted at a more favourable opportunity. A little music, a little *ecarte*, and a great deal of chess, serve to fill up the time; but as the natives choose this period of the year for marriages and other festal entertainments, I have been tempted to brave the sultry air in order to inspect the *trousseau* of a lady of rank. There is always something so interesting in bridal paraphernalia that you will not be surprised at my making an effort to see the display exhibited by a wealthy Asiatic upon such an occasion. I had not very far to go, and I performed the distance in a palanquin, furnished with curtains of *cuscus*, which were sprinkled with rose-water, and which cooled and perfumed the air. On arriving at the place of my destination, I was ushered in through two or three quadrangles to a fourth, surrounded on all sides by a corridor, which opened into several small apartments; this was the hall of audience: it had no covering, excepting a canopy of crimson silk. Fortunately the day was cloudy, or I should have repented my curiosity in a *coup de soleil*. The ladies, however, whom I came to visit, seemed quite satisfied with their accommodation, retiring into their cell during the extreme heat, and content to repose upon silver bedsteads. All the alleviations which fans, umbrellas, and rose-water could afford, were offered to me, and, with their assistance, I contrived to breathe the hot air, while the silver trays, containing the bridal ornaments, were placed before me. Shawls of the most delicate and costly materials, interwoven with silver and gold, were heaped up in one; the next was filled with curious stuffs and brocades; a third glittered with precious stones, strings of pearl the size of pigeons' eggs, diamonds and emeralds, which a duchess might covet for a birthday, and rubies of matchless lustre, with gold ornaments innumerable, and all of the most exquisite workmanship. It was rather tantalizing to me to feel that this splendour was reserved for the gloomy walls of a Zenana, to be looked at and praised by a few admiring or envious women, and then consigned to oblivion, instead of forming the brilliant accessories of some illuminated ball-room or native pageant. But an Indian lady must wear her rich dresses solely for her own satisfaction and that of her attendants, as she has no part in any of the festivities enjoyed by the male portion of the family, not even witnessing the feats of dancing girls through those gilded lattices, which Mr Moore, with more fancy than truth, has described as affording to the secluded inmates of the Harem glimpses of the gay doings going on in public. So strict is the confinement to which the Hindoostanee females are condemned, that many never even enter the precincts of the garden: they may consider themselves happy in such spacious accommodations as those afforded by the quadrangle in which I was seated; a great number are cooped up in much more contracted limits, and are literally not better off than a bird in the cage. But even in these adverse circumstances female vanity has full scope. The Indian ladies are acquainted with their rights, and will maintain them; husbands are ruined by their wives' extravagance; and female ingenuity is taxed, to contrive luxurious accommodations in the compass of a nut shell. The bride's mother, for the bride herself was not visible, displayed the wedding garment with no small degree of pride; it cost eighteen thousand rupees—eighteen hundred pounds—and was what, in the olden time in England, would have been called seamed with pearls. My offering was presented in a beautiful flat basket, of European manufacture, lined with pink satin: it consisted of a lace veil, some embroidered handkerchiefs, a mirror, and a case of perfumery, in cut glass bottles, articles which are highly acceptable to an Indian lady, who delights in essences, and who will survey herself for hours in a common piece of looking-glass, which reflect her figure in a distorted attitude. I returned home, by no means disposed to envy the poor bride her diamonds, and her cachneres.

[From the Scottish Guardian.]

DOES MERE INTELLECTUAL EDUCATION BANISH CRIME.

Two Magistrates of Paris recently made a tour through the United States, and in the course of two years collected important information regarding the statistics of crime and education. In the state of New York, 500,000 children, out of two millions, are at public schools; that is, a *fourth* part of the population, and £240,000 are annually expended for this purpose. Yet in this state crime increases, and that, too, though the means of subsistence and employment are so much more easily obtained than in other countries. In Connecticut, education is still more extended, and nearly a *third* part of the population is at school. Yet crimes multiply to a frightful extent. The Journal of Education, stating these facts, draws this cautious conclusion,—'if knowledge cannot be accused of *causing* this increase, at least it has not *prevented* it.'

On turning to France, and examining tables of the comparative proportion of instruction in its different departments, during a period of three years, the western and central provinces have been found the most uneducated.—15, 14, 13, 12, and 8 per cent only being able to read and write; but, according to an essay on the moral statistics of France, presented to the academy of sciences, the *minimun* of crime is to be found in these uneducated departments, and the *maximum* in Corsica and in the south-eastern provinces, and in Alsace, where nearly half the population can read. The different employments of the population may account for this difference in part; yet still we may again draw the cautious conclusion, that if education has not *caused*, at least it has not yet been seen to *prevent* crime.

The only ascertained moral effect of intellectual education was stated in last March by the Lord Chancellor, in the House of Lords. In Russia, where education can scarcely be said to exist, out of 5,800 crimes committed within a certain period 3,500 were accompanied by violence; whilst in Pennsylvania, where education is generally diffused, out of 7,400 crimes, only 640 were accompanied by violence, being in the proportion of 1-12th of the whole number, instead of 3-5ths, as in the former case. Thus the only ascertained effect of intellectual education on crime is to substitute *fraud* for *force*—the *cunning* of civilized for the *violence* of savage life.—Nor would even this small change be permanent. A highly intellectual community, without moral principle and the habits of self-denial which religion imposes, would only prove a sleeping volcano, ready to awaken every moment, and overthrow those very institutions under which it had been fostered.—To increase the intellectual power, and enlarge the knowledge, of a man void of principle, is only to create in him new desires, to make him restless and dissatisfied, hating those that are above him, and desirous of reducing all to his own level; and you have but to realize universally such a state of society to fill the cup of the world's guilt and misery to the *brim*. What do we say then? Not certainly that education is to be withheld from any member of society,—for that question is now decided, whether we will it or not,—but that from the infant school, upward to the university, it must be a thorough *Christian* education, in which our youth shall be trained in the ways of virtuous self-control, and piety and righteousness wrought into the understanding, and into the whole habit of the man. A perfunctory religious education will no longer serve—not mere Bible reading—but Bible education. The understanding must be enlightened, and the heart must be gained over to the side of truth and righteousness:—in short, the grand aim of education must become not merely the formation of intellectual habits, or the acquisition of secular knowledge (as is too exclusively the case in present times), but the formation of the Christian character. Men have hitherto been prone to take for granted, that it was only necessary to teach the art of reading, and before this new power all vice and error would flee away. These are dreams of men ignorant of themselves, and ignorant of our poor nature. Men must be trained to piety and virtue as they are trained to any other habits, whether intellectual or physical; and the moral man must advance contemporaneously with the intellectual man, else we see no increase from our increased education but an increased capacity for evil-doing.

[From the Young Man's Guide.]

SPECULATION.

Young men are apt to be fond of *speculation*. This propensity is very early developed—sometimes in the family—almost always at the school. By *speculation*, I mean the purchasing of something which you do not want for use, solely with a view to sell it again with a large profit; but on the sale of which there is a great hazard.

When purchases of this sort are made with the person's own cash, they are not so unreasonable; but when they are made by one who is deeply indebted to his fellow beings, or with money borrowed for the purpose, it is not a whit better than gambling, let the practice be defended by whom it may: and has been in every country, especially in *this*, a fruitful source of poverty, misery, and suicide. Grant that this species of gambling has arisen from the facility of obtaining the fictitious means of making the purchase, still it is not the less necessary that I beseech you not to practice it, and if engaged in it already, to disentagle yourself as soon as you can. Your life, while thus engaged, is that of a gamester—call it by what smoother name you may. It is a life of constant anxiety, desire to overreach, and general gloom; enlivened now and then, by a gleam of hope or of success. Even that success is sure to lead to farther adventures; and at last, a thousand to one, that your fate is that of a pitcher to the well.

The great temptation to this, as well as to every other species of gambling is, the *success of the few*. As young men, who crowd to the army in search of rank or renown, never look into the ditch that holds their slaughtered companions, but have their eye constantly fixed on the commander-in-chief; and as each of them belongs to the *same profession*, and is sure to be conscious that he has equal merit, every one dreams himself the suitable successor of him who is surrouned with *aides-de-camp*, and who moves battalions and columns by his nod;—so with the rising generation of 'speculators,' they see the great estates that have succeeded the pencil box, and the orange basket;—they see those whom nature and good laws made to black shoes, or sweep chimneys or streets, rolling in carriages, or sitting in palaces, surrounded by servants or slaves; and they can see no earthly reason why they should not all do the same. They forget the thousands, and thousands, and thousands, who in making the attempt, have reduced themselves to that beggary which before their attempt they would have regarded as a thing wholly impossible.

[From the Same.]

OVER TRADING.

I have already classed this among the frauds into which business men are in danger of falling; and I cannot but think its character will be pretty well established by what follows.

Over trading is an error into which many industrious, active and wise men are apt to run, from a desire of getting rich more rapidly than they are able to do with a smaller business. And yet profusion itself is not more dangerous. Indeed, I question whether idleness brings more people to ruin than over trading.

This subject is intimately connected with *credit*, for it is the credit system that gives such facilities to over trading. But of the evils of credit I have treated elsewhere. I will only add, under this head, a few remarks on one particular species of extravagant trading. I refer to the conduct of many traders of large capitals, who, for the sake of adding to a heap already too large, monopolize the market,—or trade for a profit which they know dealers of smaller fortunes cannot possibly live by. If such men really think that raising themselves on the ruin of others, in this manner, is justifiable, and that riches obtained in this manner are fairly earned, they must certainly have either neglected properly informing their consciences, or they must have stifled all remonstrances.

Napoleon on Suicide.—In the Journal of Dr Warden, English Surgeon on board the Northumberland Frigate, which conveyed Bonaparte to St Helena, we find recorded the following remarkable sentiments of the imperial prisoner, as expressed to Warden:

'In one paper I am called a *liar*, in another a *tyrant*, in a third a *monster*, and in one of them, which I really did not expect, I am described as a *coward;* but it turned out, after all, that the writer did not accuse me of avoiding danger in the field of battle, or flying from an enemy, or fearing to look at the menaces of fate and fortune; it did not charge me with wanting presence of mind in the hurry of battle, and in the suspense of conflicting armies.—no such thing. I wanted courage, it seems, because I did not coolly take a dose of poison, or throw myself into the sea, or blow out my brains. The editor most certainly misunderstands me; I have, at least, too much courage for that.' On another occasion, he expressed himself on suicide in the following terms. 'Suicide is a crime the most revolting to my feelings; nor does any reason suggest itself to my understanding by which it can be justified. It certainly originates in that species of fear which we denominate *poltronerie*. For what claim can that man have to courage who trembles at the frowns of fortune?—True heroism consists in being superior to the ills of life, in whatever shape they may challenge him to the combat.'

London Post Office.—In the London Post Office there is one clerk or inspector called the *blind* inspector, who has the difficult task of making legible all the ill-written and badly-spelled directions of letters put into the office; and this duty gives him constant employment. Letters have been received directed to *Auxphut*, meaning Oxford; Great-a-bridge in Yorkshire is often written A-bridge; the great or capital A. standing for the first two syllables of the name. St. Osyth is sometimes cut down into *Tosey;* and there is one instance on record of a direction which for a long time puzzled the whole establishment. It was *Sromfradavi*; a strange corruption of Sir Humphrey Davy.

The inspectors of franks have another difficult task to perform, but by long practice, they become so expert as seldom to hesitate for a moment; each member of Parliament has the right of franking a certain number of letters each day; and the clerks can tell at a glance, by the mere force of memory, whenever the number is exceeded. In such cases the unlucky correspondent is sure to have postage to pay, though the frank may be from the highest peer of the realm. Fifty thousand letters have been often received, sorted and delivered one morning, and an equal number sent out by the country mails in the evening.

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 82, for January, 1834.

CONTENTS.

Art. I. Life of Cowper. The Life of William Cowper, Esq. By Thomas Taylor.

Art. II. Decandolle's Botany. 1. Theorie Elementaire de la Botanique, ou Exposition des Principes de la Classification naturelle, &c, Par M. A. P. Decandolle. Second Edition, revue et augmentee. 2. A Grammar of Botany, illustrative of artificial, as well as natural Classification, with an explanation of Jussieu's system. By James Edward Smith, H. D. President of the Linnæan Society, &c. 3. Introduction to the Natural System of Botany: or a systematic View of the Organization, Natural Affinities, and Geographical Distribution of the whole Vegetable Kingdom. By John Lindley, F. R. S., L. S., G. S., Professor of Botany in the University of London, &c. First American Edition, with an Appendix. By John Torrey, M. D.

Art. III. Story's Constitutional Law. Commentaries on the Constitution of the United States; with a Preliminary Review of the Constitutional History of the Colonies and States, before the Adoption of the Constitution. By Joseph Story, LL. D., Dane Professor of Law in Harvard University.

IV. The Whale Fishery. 1. An Account of the Arctic Regions, with a History and Description of the Northern Whale Fishery. By William Scoresby, Jr. F. R. S. E. 2. Journal of a Voyage to the Northern Whale Fishery, including Researches and Discoveries on the Eastern Coast of West Greenland, made in the summer of 1822. By Wm. Scoresby, Jr. F. R. S. E. 3. Discovery and Adventure in the Polar Seas and Regions, with an Account of the Whale Fishery. Harper's Family Library, No. 14. 4. Scientific Tracts. Nos. 18 and 24.—Whale Fishery.

V. Last Moments of Eminent Men. De Euthanasia Medica. Prolusio Academica. Auctore C. F. H. Marx.

VI. Hutchinson's Third Volume. The History of Massachusetts's Bay, from 1749 to 1744; comprising a detailed Narrative of the Origin and Early Stages of the American Revolution. By Thomas Hutchinson, Esq. LL. D., formerly Governor of the Province. Edited from the author's MS., by his Grandson, the Rev. John Hutchinson, M. A.

VII. Early Literature of Modern Europe. 1. Tableau Historique de la Litterature Francaise. Par M. J. de Chenier. 2. Historia de la Literatura Espanola escrita en aleman por F. Bouterwek, traducida al castellano y adicionada. Par D. Jose Gomez de la Cortina y D. Nicolas Hugalde y Mollimdo.

VIII. Memoirs of Brissot. Memoires de Brissot, Membre de l' Assemblee Legislative et de la Convention Nationale, sur ses Contemporains et la Revolution Francaise. Publies par son Fils avec des Eclaircissemens Historiques. Par M. F. de Montrol.

IX. The Annuals. 1. The Token and Atlantic Souvenir, a Christmas and New Year's Present. Edited by S. G. Goodrich. 2. The Religious Souvenir.

X. Men and Manners in America. Men and Manners in America. By the author of Cyril Thornton, etc.

Jan. 11.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, The Christian Examiner and General Review, for January, 1834. New Series.

CONTENTS.

Art. I. Character of Christ. The Character of Christ, the Interpretation of Christianity; with an Exposition of the Circumstances of his Resurrection.

Art. II. Peirce's History of Harvard College. A History of Harvard University from its Foundation, in the year 1636, to the period of the American Revolution. By the late Benjamin Peirce, A. M., Librarian of the University.

Art. III. Colman's Sermons. Sermons on Vaious Subjects, preached at the Church in Barton Square Salem, Mass. By Henry Colman.

Art. IV. Cellerier's Christian Minister. Qu'est ce qu'un Serviteur de Jesus Christ? Trois Discours adresses aux Etudians en Theologie, &c. The Minister of Christ described, in Three Discourses, addressed to the Students in Divinity at the Opening of the Course in November, 1829, 1830, and 1831. By J. E. Cellerier, the younger; Professor of Criticism and of Sacred Antiquities, in the Theological Faculty of the Academy of Geneva.

Art. V. Speculative Philosophy. On the Improvement of Society by the Diffusion of Knowledge: Or an Illustration of the dvantages which would result from a more general Dissemination of Rational and Scientific Information among all Ranks. By Thomas Dick, LL. D.

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